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*Official Minutes  
Georgia Conference*

*M. I. Church.*

REV. J. McD. RADFORD, Pres.  
RALPH W. ADAMSON, Sec'y.

*Seventieth Session,  
Stockbridge, Ga.  
November, 16-20, '99.*



**MINUTES**  
OF THE  
**Seventieth Annual Session**  
OF THE  
**Georgia Annual Conference**  
OF THE  
**Methodist Protestant Church**  
HELD AT  
**Stockbridge, Georgia,**  
**Nov. 16--20, 1899.**

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REV. J. McD. RADFORD, President.  
RALPH W. ADAMSON, Secretary.

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1899:  
R. Lee Sharpe, Printer,  
Carrollton, Ga.

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## Membership Roll.

### Admitted

1858, G. W. Morris,  
1861, T. J. Biggers,  
1861, J. O. A. Radford.  
1868, R. S. McGarity,  
1871, J. M. Lankford,  
1872, J. A. McGarity,  
1872, W. J. Causey.  
1877, E. C. Jordon,  
1879, W. B. Costley,  
1882, A. Maulden,  
1884, S. M. Garrett,  
1884, T. J. Johnson,  
1890, J. C. Patrick,  
1891, J. McD. Radford,  
1892, W. P. Bryant,  
1895, A. G. Upshur,  
1897, S. J. Robinson,  
1897, A. B. Phillips,  
1899, E. B. Aycock,  
1899, L. C. Wilkerson,

### Address

Conley, Ga.  
Draketown, "  
Monroe, "  
Jefferson, "  
Ivey, "  
Jersey "  
Victory, "  
Heywood, "  
Stockbridge, "  
Waco, "  
Temple, "  
Rico, "  
Winder, "  
Covington, "  
Newnan, "  
Stockbridge, "  
Springvale "  
Atlanta, "  
Waco, "  
Georgetown, "

### Ga.

J. R. Anderson, S.M. Wilkerson, T. J. Whitehead, J. B. Earnest.

### Licensed Ministers.

J. J. Barge, - - Cedar Grove Circuit.  
J. W. Moore, - - Waco Circuit.  
J. A. Turner, - - Walton Circuit.  
E. A. Huckabee, { Gus Williams, } Newnan Circuit.  
W. P. Manly, { G. B. Branam, } Henry Circuit.  
C. Z. Crawford, - Mitchell's Chapel.  
A. J. Conkel, { John S. Fowler, } DeKalb Circuit.  
I. C. Hudson, - Laurel Branch Circuit.  
J. P. Copeland, { W. C. Adamson, } Bowdon Circuit.  
L. M. Maddox, - Randolph Circuit.  
A. B. Cox, { E. S. Lane, } Jersey Circuit.  
J. S. Garner, { W. P. Hutchison, } Tallapoosa Circuit.

### Laymen.

H. C. Bond, G. C. Morris, W. N. Bearden,  
H. Lee, W. Pollard, Jno. Hancock, Jas. Wolf,  
J. W. Hunt, of M. E. C. S.

### Local Ministers.

D. C. Stokes, - - Palmetto, Ga.  
A. D. McKinsey, - - Babb, "  
A. Taylor, - - Pomona, "  
W. S. Johnson, - - " "  
J. S. Bridges, - - Covington, "  
N. Trimble, - - Mt. Zion, "  
J. R. Anderson, - - Atlanta, "  
J. M. McCalman, - - Abilene, "  
W. N. Kimsey, - - Subligna, "  
Wm. Underwood, - - Ivey, "  
N. W. Wartham, - - High Shoals "  
T. J. Lyle, - - Live Oak, Fla.  
D. H. Mobley, - - Auburn, Ga.  
S. M. Wilkerson, - - "

### Honorary Members.

## **OFFICERS:**

REV. J. McD. RADFORD, President,  
RALPH W. ADAMSON, Secretary,  
REV. J. A. McGARITY, Steward.

## **Faculty of Instruction.**

R. S. McGarity, J. McD. Radford, W. J. Causey.

## **Board of Church Extension.**

J. McD. Radford, R. S. McGarity, G. W. Morris, J. A. McGarity,  
B. F. Morris.

## **Committees.**

Standing District Committee—R. S. McGarity, W. J. Causey, J. O. A. Radford, H. D. Moore, G. B. Branan, W. G. McDaniel.  
Credentials—W. J. Causey, A. M. Cox, J. A. McGarity.  
Religious Service—A. G. Upshur, E. S. Lane, G. B. Branan.  
Nominations—W. P. Manley, W. J. Causey, R. S. McGarity.  
Statistics—A. Maulden, S. J. Robinson, R. W. Hany, E. A. Huckaby, T. J. Johnson.  
Journals—J. W. Moore, J. C. Patrick, W. B. Costley.  
Temperance—A. G. Upshur, A. M. Cox, J. A. Turner.  
General Interests—W. C. Adamson, J. J. Barge, R. S. McGarity, T. J. Ogburn, G. W. Morris.  
Finance—J. A. McGarity, G. B. Branan, W. J. Causey.  
Official Character—G. W. Morris, J. O. A. Radford, J. C. Patrick, J. P. Copeland, L. M. Maddox.  
Orders and Itenerency—R. S. McGarity, W. J. Causey, A. G. Upshur, J. J. Barge, J. W. Moore.  
Obituaries—J. O. A. Radford, W. C. Adamson, R. S. McGarity.  
Boundaries—J. A. McGarity, A. Maulden, J. J. Barge, G. B. Branan, E. S. Lane.  
Stationing—J. O. A. Radford, W. B. Costley, J. C. Patrick, W. C. Adamson, A. Conkel.  
Publishing Committee—Ralph W. Adamson.

## Proceedings---Synoptical.

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### ORGANIZATION.

Thursday, Nov. 16, 1899, 10 a.m.

Opening exercises conducted by Rev. J. A. McGarity. Scripture lesson, Psalm 8.

Conference called to order by acting president, J. McD. Radford, after which he made a very appropriate address to the conference.

Appointment of committees, (see list).

11 a. m., Conference sermon preached by Rev. T. J. Ogburn.

### AFTERNOON.

1:30 p. m. Bar of Conference was established and members invited inside.

On motion the membership from DeKalb and Cedar Grove was reduced as follows: DeKalb from three to two, Cedar Grove from two to one.

Invitations were extended to certain visiting brethren to honorary seats in the Conference. (See list.)

It was ordered, by motion, that Friday, 11 o'clock a. m., be set apart for the election of officers of the annual Conference for the ensuing year.

Appointment of committee on Nominations. (See list.)

Resolutions No. I were submitted and adopted. (See resolutions.)

Appointment of the following committees: Statistics, Journals, Temperance, General Interests, Finances, Official Character, Orders and Itenerency, and Obituaries. (See list.)

On motion the Conference returned to the item, "election of officers" and the committee on Nominations submitted for election, committee on Boundaries and committee on Stationing, and Secretary was ordered to cast the ballot of the Conference for same. (See list.)

By motion, Rev. T. J. Ogburn was invited to present the General Interests of the church on Thursday night.

It was ordered, by motion, that certain communications and papers in the hands of the President be referred to the committees on the interests on which they touched.

The Conference adopted the following hours for regular business session: 9 to 11, a. m., and 1:30 to 4, p. m., with religious services at 11, a. m., and 7, p. m., each day.

It was ordered that the Faculty of Instruction be continued and the name of Rev. R. S. McGarity was substituted for that of Rev. F. H. M. Henderson, deceased.

7 p. m. Rev. T. J. Ogburn,

Corresponding Secretary Board of Foreign Missions, presented the General Interests of the church and a collection of \$9.30 was taken and added to the funds for Foreign Missions.

## FRIDAY, 2ND DAY.

9 a. m. Call to order by acting President.

Minutes of last day's session read and after amendments adopted.

10 a. m. Election of officers. Ballot cast for the conference for same by Rev. R. S. McGarity. (See officers.)

## AFTERNOON.

1:30 Committee on Obituaries submitted report; same adopted. (See reports.)

By motion the President was directed to cast the ballot of the conference for Standing District Committee. (See list.) 2:00 p. m. Conference was called off and organized itself into an electoral college for the purpose of electing delegates to the General Conference.

Rev. W. B. Costley was elected chairman of same and R. W. Adamson, Secretary, and the following judges of election were selected: Rev. R. S. McGarity, Hon. W. C. Adamson, Rev. S. J. Robinson.

The following were elected delegates to General Conference:

Preachers { Rev. J. McD. Radford,  
                  { Rev. R. S. McGarity.

Laymen { Hon. W. C. Adamson,  
                  { Col. J. J. Barge,

## ALTERNATES.

Preachers { Rev. W. J. Causey,  
                  { Rev. J. A. McGarity,

Laymen { R. W. Adamson,  
                  { B. F. Morris.

Committee on General Interests submitted report which was adopted. (See reports.)

Report of committee on Official Character received and adopted. (See reports.)

Hon. W. C. Adamson having been granted leave of absence, R. W. Adamson was directed to take his place.

By motion it was ordered that a night session be held.

7 p. m. Preaching by Rev. S. M. Garrett.

## NIGHT SESSION.

By motion Rev. J. W. Hunt of the M. E. Church, South was invited to a seat within the bar of the Conference.

Committee on Boundaries submitted report. Same amended and adopted. (See reports.)

By motion leave of absence was granted W. P. Hutchison.

## THIRD DAY.

9 a. m. Conference called to order by the President.

Religious services conducted by Rev. J. O. A. Radford.

Report of committee on Temperance; also, of committee on Journals. Same adopted. (See reports.)

11 a. m. Preaching by Rev. W. J. Causey.

## AFTERNOON SESSION.

1:30 p. m. Called to order by President.

Resolutions of Thanks submitted and adopted. (See resolutions.)

Committees on Stationing and Orders and Itenerency reported; same adopted. (See reports.)

By motion it was ordered that credentials be restored to all ministers who are entitled to them, and whose credentials have been lost by accident.

## NIGHT SESSION.

7 p. m. Memorial services in honor of Rev. S. C. Masters and

Rev. F. H. M. Henderson, deceased, after which Conference was called to order by President.

Reports of committees on Statistics and Board of Church Extension were submitted and adopted. (See reports).

On motion the name of Rev. J. McD. Radford was substituted for that of Rev. F. H. M. Henderson, deceased, in the Board of Church Extension, and the Board re-elected. (See list.)

By motion it was ordered that the Board of Church Extension use the money left in its hands as provided by Art. 9, Discipline.

By motion Secretary was made Publishing Committee, and it was ordered that he be paid \$10.00 for his services.

By motion Publishing Committee was ordered to have published 2000 minutes and that a collection be taken on Sunday to supplement funds for the same.

It was ordered that the next annual Conference sit at Owl Rock Church; time, November 22, 1900, at 9:30 o'clock, a. m.

President appointed the following to serve at Union Camp Ground:

Committee {

It was ordered that the present By-laws and article by Dr. Lewis in last year's minutes be incorporated in the minutes.

President appointed Rev. R. S. McGarity to preach the next Conference sermon.

By motion it was ordered that, on the publication of place for the next General Conference, the President be instructed to notify the several pastors of their pro rata part of the expenses of delegates to same.

Minutes of session read and adopted.

#### SUNDAY, 11 A. M.

Ordination sermon preached by Rev. J. McD. Radford, after which Rev. E. B. Aycock, and Rev. L. C. Wilkerson were presented by the Secretary for ordination. Same followed by the formal services for ordination as prescribed by Discipline.

Adjourned sine die.

J. McD. RADFORD,  
President.  
RALPH W. ADAMSON,  
Secretary.

## RESOLUTIONS.

#### NO. 1.

##### Appointment of Pastors.

Whereas, we find great dissatisfaction in arranging for the supply of churches by appointing a pastor to more churches than he can serve without an associate, and as the pastor's and associate's relation have not proved to be successful in our church work,

Therefore, be it resolved, as a church we will not in the future appoint a pastor to more than four churches, as pastor, in this conference, over which he shall have official jurisdiction.

2nd. Be it resolved, that the boundary committee be, and is hereby instructed, not to place more than four churches in one charge.

G. W. MORRIS, Movant.

#### NO. 2.

##### Thanks.

Resolved, That the thanks of this Conference are due and are hereby tendered the good people of Stockbridge, for the cordial entertainment extended the members of this body during the present sitting. Also to our brethren of the M. E. Church South, for kindly tendering the use of their house.

2nd. Resolved, That these resolutions be read by the Secretary at the 11 o'clock service on Sunday and that the same be spread upon the minutes.

J. J. BARGE, Movant.

NO. 3.  
**Memorials,**

Whereas it has pleased our Heavenly Father, to send the death Angel into the ministerial ranks of this Annual Conference, and remove two of its beloved brethren, to-wit: Rev. S. C. Masters and Rev. F. H. M. Henderson, and whereas, we are as a conference touched with a sense of the deepest sorrow, at the loss of these brethren beloved, and whereas, human sense is not sufficient, and human sight too short to scan the mysteries of Divine Providence,

Therefore be it resolved:

1st. That we bow with humble reverence and resignation to the will of Him who is too wise to err, and too good needlessly to afflict, but will cause all things to work together for good to them that love him.

2nd. That we deeply deplore the loss of this Annual Conference, of these two great and good men.

3rd. That we tender to the families of our deceased brethren, our heartfelt sympathy in their sad bereavement.

4th. That copies of the above preamble and resolutions be sent to the families of these, our deceased brethren, and that copies be sent to our church papers, the Methodist Protestant and Methodist Recorder, for publication, and that the Secretary be directed to sacredly dedicate a page each to the memory of these deceased brethren on the Journal.

5th. That this Conference hold a service in Sacred memory of these brethren, on Saturday night at 7 o'clock of this Conference.

J. O. A. RADFORD, }  
W. C. ADAMSON, } Com.  
R. S. McGARITY, }

## REPORTS OF COMMITTEES.

### General Interests.

The Conference is to be congratulated upon the visit of Brother T. J. Ogburn, and the able and faithful presentation of the cause of our General Interests, made by him. We greatly enjoyed the edifying discourse, and bid him God-speed on the way, with the assurance of a hearty welcome whenever he can again visit our Conference.

We recommend that our pastors impress upon their charges and congregations, the support of missions, both foreign and domestic, and attend to the collection therefor.

We call attention to the importance of an educated ministry and urge the promotion of ministerial education.

In addition to other agencies for preparation we recommend the Theological seminaries connected with our colleges which are themselves abreast with any in the land in all respects.

We are especially proud of our church papers, which are unsurpassed in excellence, and editorial ability by any other denominational paper. They are entitled to our support and their general circulation among us is necessary to our success as a progressive church. While each member may not be expected to take all the papers, there are few who could not take one without distressing himself. We think our pastors ought to urge the support of these papers, and our church would be greatly benefitted by extending their circulation.

W. C. ADAMSON, Ch'm.

### Board of Church Extension.

Your board of church extension according to order of this Annual conference in connection with the Trustees of the Atlanta property of the M. P. Church, have effected a sale of said property, and have paid off all indebtedness against said property, and now hold notes for \$336.92 against J. B. Crawford of Atlanta, bearing interest at 8 per cent from Dec. 21st, 1898. Said notes are now due and money ready on demand of the Conference.

The treasurer of the board of church extension reports as follows:

Amount on hand from 1898.....\$24.26

Amount from Conference Steward.....2.33

Total amount on hand.....\$26.59

R. S. McGARITY, Treas.

G. W. MORRIS, Ch'm. Pro tem.

Board of Church Extension.

### Temperance.

Fully appreciating the appalling evils of intemperance, be it resolved that the Methodist Protestant Church in Georgia stands pledged for temperance and as a people whose mission is to rescue and save fallen humanity, we will continue to wage an unceasing warfare upon the whiskey traffic until the cause of temperance is crowned with final victory.

A. G. UPSHUR, Ch'm.

### Journals.

We have examined the Journal of the M. P. Church, Georgia District, and find that it is neatly and correctly kept, and reflects great credit on our worthy Secretary. We find no unfinished business.

J. W. MOORE, Ch'm.

<b>Boundary and Stationing.</b>		
Atlanta Mission,	{ Mitchell's Chapel,	To be supplied.
Bowdon circuit,	{ Bowdon, Victory, Carrollton, Harmony,	To be supplied.
Cedar Grove circuit,	{ Cedar Grove, Owl Rock, Stockbridge,	R. S. McGarity.
Constitution mission,	{ Constitution,	A. G. Upshur.
Gordon circuit,	{ Mt. Pleasant, Shiloh, Woodlawn, Fowler's Chapel,	E. C. Jordon.
DeKalb circuit,	{ Clifton, Anvil Block, Mt. Zion, Kelly's Chapel,	S. M. Garrett;
Jackson circuit,	{ Pentecost, Pleasant Hill, Nazareth, Pleasant Grove,	G. W. Tumlin,
Jersey circuit,	{ Newton's Factory, Alcova, Brown's Chapel, Austin's "	J. C. Patrick, J. O. A. Radford, associate.
Laurel Branch ct.	{ Union Hill, Lewiston, Beaver Creek, Laurel Branch,	J. M. Langford, associate.
Newnan circuit,	{ Brook's Station, Mt. Zion, Lee's Chapel, Oak Grove,	W. P. Bryant.
Oconee Mission,	{ Ross's Chapel,	To be supplied.
Pomona Mission,	{ Pomona,	G. W. Morris,
Randolph circuit,	{ Sharon, Trinity,	S. J. Robinson, L C Wilkerson, asso.
Riverdale circuit,	{ Mt. Carmel, Poplar Springs, Hopewell,	W. B. Costley, A. G. Upshur, associate.
Rome and Cave Springs circuit,	{ Rome, Reeve's Station, Montgomery Chapel, Heywood,	T. J. Johnson.

Tallapoosa circuit,	{ Harmony Grove, Pleasant Grove, Union Grove, Rock Springs,	{ A. Maulden, T. J. Biggers, associate.
Union circuit,	{ Union, Smith's Chapel, Mt. Carmel,	{ W. J. Causey, J. B. Earnest, associate.
Waco circuit,	{ Waco, Tallapoosa, Mandeville, New Hope,	{ E. B. Aycock.
Walton circuit,	{ Mt. Carmel, Union Chapel, New Hope,	{ J. McD. Radford, J: O. A. Radford, associate.

The committee on Stationing further recommends that the President devote as much of his time traveling in the district as his home work will permit, and we recommend that each church member be assessed twenty cents per member for expenses of same.

We further recommend that the following ministers be located, to-wit:

N. Trimble, N. W. Wartham, D. H. Mobley, J. R. Anderson J. M. McCalman, G. W. Edwards, T. J. Lyle, S. M. Wilkerson, And A. B. Phillips left in the hands of the President.

J. O. A. RADFORD, Chairman.

#### Orders and Itinerancy,

Your committee on Orders and Itinerancy beg leave to report that we have examined Brother E. B. Aycock and Brother L. C. Wilkerson on Gifts and Graces, and recommend them to orders and Itinerancy in this Conference.

We have examined Brother G. W. Tumlin on Gifts and Graces and recommend him to be placed under the stationing authority of this Conference and that he take the course of study as prescribed by the laws of the Church.

R. S. McGARITY, Ch'm.

#### Publishing Committee.

Rec'd from Conference Steward.	\$45.44
Amt. brought over from last year	31
Amt'n paid for Credential blanks	70
Total .....	\$46.45
Paid for pub. minutes, 1000 copies	\$27.00
Paid Secretary's fee.....	10.00
Paid for Credentials.....	70
Paid for postage, stationery, etc.	8.75
Total expenses.....	\$46.45
R. W. ADAMSON, Committee.	

#### Official Character.

We have examined the official character of each of the following brethren, and recommend that the same be passed by this Conference:

G. W. Morris, T. J. Biggers, J. O. A. Radford, R. S. McGarity, J. M. Langford, J. A. McGarity, W. J. Causey, J. M. McCalman, E. C. Jordan, W. B. Costley, A. Maulden, S. M. Garrett, T. J. Johnson, G. W. Edwards, N. W. Wartham, J. C. Patrick, J. McD. Radford, W. N. Kimsey, W. P. Bryant, A. G. Upshur, N. Trimble, S. J. Robinson, D. H. Mobley, A. B. Phillips, T. J. Lyle, E. B. Aycock, J. B. Earnest, S. M. Wilkerson, J. R. Anderson, A. Taylor.

Respectfully Submitted,  
G. W. MORRIS, Chairman.

## MISCELLANEOUS.

### ORDER OF BUSINESS.

- 1—Call to order.
- 2—Religious exercise.
- 3—Roll call.
- 4—Enrollment of members.
- 5—Election of officers and committees.
- 6—Reports of Committees.
- 7—Introduction of memorials, papers, etc.
- 8—Incidental business.
- 9—Adjournment,

### CATECHISM.

By Committee Ministerial Character, to Ministers.

- 1—When did you arrive on your work?
- 2—When did you leave your work?
- 3—How many appointments have you failed to meet during conference year? Why?
- 4—Have you faithfully presented the general interests of the church and lifted the collections ordered by the conference?
- 5—Read your report.

### TO DELEGATES:

- 1—Was your pastor faithful?
- 2—Was he exemplary?
- 3—Was he useful?



## By-Laws.

### Georgia District---Synoptical.

1. No layman shall sit as a member of the annual conference until regularly enrolled or until he has given satisfactory evidence of his election. Where alternates are elected the certificates of the quarterly conference shall so express it.

2. Lay delegates to the annual conference shall be elected by the constitutional voters in the circuits and stations as follows: (a) Pastor shall notify churches at first appointment after second quarterly conference that at next appointment, the election of delegates to annual conference will take place in each church (d) Pastor and class-leaders shall superintend election, but in case of absence of one or both the church shall appoint some person or persons to superintend election by receiving the tickets of all the vot-

ers. Such person shall then count, seal and transmit a full list of the names of voters, and number of votes given to each person voted for, by some one appointed by the church, to the next quarterly conference. There, returns shall be opened in conference, counted by the Chairman and Secretary assisted by two laymen. The person or persons having the highest number of votes shall be declared duly elected and furnished with certificates accordingly.

In case of a tie, the members of quarterly conference shall decide election by a majority of votes:

(c) Eligibility to vote for trustees, only members of twenty-one years of age. For all other officers all members.

To hold office, trustees, men twenty-one years of age, women sole femme.

Delegates to annual conference, men twenty-one years of age.

Class leaders and Church Stewards, all members twenty-one years old.

Sabbath School Superintendents, all members sixteen years old.

(d) Each pastor shall forward certificate of election of lay delegates, to Secretary of annual conference, who shall make from same, roll of lay members.

3. The conference shall never appoint any man to itinerate unless he expresses himself willing to labor in that capacity.

4. Each pastor shall urge upon all members the necessity of studying our discipline and reading the church official organs.

5. No preacher or minister shall be elected to elder's orders, who dissents from any of the fundamental doctrines or ordinances of our

church as set forth in our articles of religion, or who has not strictly complied with the discipline.

6. When practicable, the ordination of our ministers shall take place on Sabbath, during the session of conference.

7. The second article of the constitution and the last clause of the first section of the detail discipline shall be understood to apply to seekers of religion only, and each church may admit to full membership, persons applying on their profession of faith in Christ, and knowledge of their sins forgiven.

8. The president shall have no power, during the recess of conference, to appoint any minister or preacher to a circuit or station, without consulting said circuit or station or its authorities.

9. A quorum shall be a majority of all votes of all members present.

10. The Secretary shall furnish to each minister in the district the following blanks, three months before the assembling of the annual conference: On statistics, on finances, on official character.

11. Each minister shall fill above blanks and statistics and present the same as his report, to the committee on official character.

12. At the assembling of the annual conference, the President shall appoint a committee of five, styled the committee on the official character, to whom shall be admitted that part of the pastor's report consisting of inquiries concerning discharge of pastoral duties, and this committee, as soon as possible, render its report to the conference.

13. In the case of death of our ministers, committee on pulpit services, at succeeding annual conference, shall appoint an hour during that session for memorial services.

14. It shall be the duty of the Board of Stewards, to organize immediately after elected and organize by electing a Chairman, Secretary and Treasurer. To solicit, receive and expend all funds coming regularly into their hands and to keep a full, complete and accurate register of all their proceedings, receipts and expenditures.

### **Reason for Organizing and Perpetuating the Methodist Protestant Church.**

BY REV. T. H. LEWIS, D. D.

The Methodist Protestant Church has always been required to give a reason for existing. Unlike many denominations it has no specific name or doctrine or symbol that exactly describes it. Presbyterian, Congregational and Baptist churches bear their name and character in their foreheads, so to speak. Every one knows in a general way what they stand for when he learns their name. But the Methodist Protestant Church seems to the superficial observer like all other Methodist churches, and he is apt to think there is no good reason for its existence. This state of things would seem to justify an effort like this, which aims to show why the church began and why it continues.

But in making this effort one meets with peculiar difficulties. It has always been an offence to many good people that the unity of Methodism should have been broken in this country at all, and it is not strange, perhaps, that the reason compelling those who were responsible for the first considerable division should not be received with an

earnest desire to give them full weight. When these reasons were first offered it was said, "This agitation of the church is diverting attention from spiritual interest and ought not to be tolerated." When these reasons are now offered it is said, "The past is gone and it cannot do good to stir up the strife anew, let us leave it alone and live in peace. So that is not easy to get a hearing without incurring the odium of contentiousness.

In addition a large portion of the present members of the Methodist Protestant Church have come into the church without passing through any controversy or much deliberation. From family connection and social convenience and community reason they are in the church and are content. They have no intention of leaving the church, but they have no convictions which would make them unhappy in another church. Such persons do not ordinarily receive any effort like this with enthusiasm. They are anxious not to have anything said to wound their neighbors and friends, and they cannot see why we cannot go on in our own way and enjoy our own church without making comparisons or entering into any controversy with any other church. And thus it is difficult to get a hearing even from our own people.

This is so important a matter and the objection is so plausible, and the feeling which prompts it is apparently so benevolent and charitable, that no attempt of this sort ought to be undertaken without first frankly recognizing it and trying to give a good answer to it.

If the Methodist Protestant Church has been started as an independent organization; if it was simply one of the churches asking for the counte-

nance and support of the community, it would be most offensive to attempt to exalt its claims at the expense of other organization, to cry it up by crying any other church down. But none of these conditions apply in the case of the Methodist Protestant Church. The Methodist Protestant Church is not a development; it is a schism. Those who are so tender on the question of controversy ignore or forget the fact that the existence of the Methodist Protestant Church is itself a perpetual controversy. Not only has it no right to the work "Protestant" if it is not its very mission to protest against something, but it has no right to be if the matter of its protest is dead or its time obsolete. The community demands to know why there ever was and why there continues to be this particular Methodist Church. The demand is reasonable, and those who believe in their church are glad to meet it.

Now in meeting this demand it is necessary to tell why we left the Methodist Episcopal Church, and why we remain out of it. Any other sort of discussion is avoidance of the point at issue. We may describe our system and praise it, but the question will be with those who want to know whether all Methodist systems are not equally good, and so much alike that only a microscopic mind could be dissatisfied with any one of them.

No, we ought to tell the whole story and we ought to tell it on all reasonable occasions. If our fathers had good reason for leaving the great Methodist Church, loyalty to them requires that those reasons should not be suppressed by those who are enjoying the fruits of their labors. They have passed beyond the power of explanation and reply.

But being dead, they yet appeal to their heirs to protect them from the accusation of being whimsical dissentants. And if our fathers had not good reasons, or if the conditions have so changed that their reasons are no longer applicable or cogent, then loyalty to our own conscientiousness and good faith with the present generation demand that we disavow their act and cease to maintain a protest that no longer finds any thing to protest against.

But to do neither of these, or rather, to try to do both, is inconsistent to the point of absurdity. To persist in a schism and refuse to give reasons for the schism is stubbornness, and neither good will nor Christian charity.

Yet, in saying that reason should be given, it is not meant nor can it be fairly inferred that "old wounds must be opened" or that any bitterness or vindictiveness should be displayed. These things are not personal at all, and they can be said with charity toward all men and humble fear toward God. It is not possible for all men to be satisfied with the same form of organization and there are many and weighty reasons why its millions will continue to love and revere and maintain that splendid ecclesiasticism which has done for more than a hundred years, and is still doing so much for the redemption of men and for the glory of God in the name of the Methodist Episcopal Church. We may all lift up holy hands without wrath or doubting and pray that God may continue to bless and prosper this great church unto the futherance of His wise and gracious purposes, 'till we all come in the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measures of the sta-

tures of the fulness of Christ."

The purpose of this paper is to set forth the reason that justify the origin and perpetuation of the Methodist Protestant Church. The paper is so contracted in design that it will not be possible to do more than mention such facts as bear upon the subject without attempting to give a connected historical sketch. But nothing will be mentioned which is not fully established and easily accessible to those who wish to inform themselves. The reasons to be offered grow out of the facts, and will be therefore most dwelt upon, but it is hoped that readers who are not informed may be induced to look up the facts themselves; and that such as are already members of the church may be strengthened by the review in their denominational loyalty. It is undoubtedly true that as the Methodist Protestant Church began with men who read and decided for themselves, so it will always get its strongest supporters from those who are most intelligent in its history and who do their own thinking.

Two themes are to be discussed: To show the reason for the origin of the church, and to show the reasons for its perpetuation.

I. The Methodist Protestant Church originated in a discussion between prominent members and leaders of the Methodist Episcopal Church on the question of admitting lay members to participation in the government of the church. When ordered to cease publishing and debating their opinions the minority refused, and they were in consequence expelled on the charge of "sowing dissension and inveighing against the Discipline."

In 1784 there were about 20,000 members of Methodist societies wide-

ly scattered over the colonies. These were without ordained ministers, and they had no organization except that of the societies in England. When it became necessary, an account of the breaking up of the established church in America for these societies to have regular religious ministrations, Mr. Wesley sent Dr. Coke to act with Mr. Asbury as general superintendent, and to unite the societies in America in a church organization. These two, with sixty traveling preachers, met in Baltimore in December, 1784, and organized the Methodist Episcopal Church.

The church thus organized was peculiar in several respects, but its most remarkable feature was that no provision was made for any lay member of the church to vote as such, and directly upon any question.

This seems all the more remarkable when it is considered that in this respect this organization differed from all other religious bodies then in existence on this continent except the Roman Catholic. The Presbyterian, the Congregational and the Baptist Churches were all organized on the plan of lay representation. And one would think that the very atmosphere would have been charged with hostility to any organization that inclined to absolutism. The long war, just closing in the triumphant recognition of independence of the United States had been fought for the principle of representation, and indicated an inflexible resolution on the part of the colonists to share in every government that concerned them. Why, then, in the midst of this civil and religious democracy was a government attempted that seems so foreign in the spirit of its age?

The explanation of this anachronism is not to be found in the despotic or ambitious tempers or its founders. It is not necessary to assail them in order to understand their action. The whole truth seems to be that they were following the example of Mr. Wesley. He was the absolute head and government of the Methodist societies in England, having only one motto of government. "Keep the rules, not mend them," and in the United States the conference took the place of Mr. Wesley.

Dissatisfaction with the arrangement was inevitable, and murmurs began immediately. It was inevitable because the whole situation in this country was totally different from that of the societies in England. Mr. Wesley lived and died a clergyman of the church of England. He never desired his societies to separate from that church, and hence he never organized a church government, because the people were already provided with that in the church to which they belonged. They met in the societies to sing and pray and hear the Gospel and develop themselves in spirituality, but they went to the church of England for the sacraments and all the ecclesiastical functions. Mr. Wesley's government was the same in principle as Loyola had established in his Society of Jesus, and as General Booth has developed in recent times in the Salvation Army.

But here was something different. This was not a society, but a church—an organization complete in itself. If the people received no recognition in this organization, they were completely shut out of all ecclesiastical suffrage. And it was not to be expected that the only Protestant Church, without a voting member-

ship in the world, could be erected in the republic of the United States without dissent.

Dissent was expressed in both Annual and General Conference. But as those most affected had no standing in either of these bodies, there were only two ways in which they could effectively express their views: by petition and by the press. In order to accomplish the former in an orderly manner, and to impress the authorities with the significance and scope of the dissent, it was proposed that those favorable to a change should unite in societies for an interchange of views. These societies, called Union Societies, but without any function whatever except discussion, were soon formed in many localities. A convention was then called of delegates from these societies for the purpose of formulating a petition of General Conference. This went on during the eight years, but was energetically resisted by those in authority on the ground that it was sowing dissension.

Their other recourse was the press. The only periodical among Methodists at this time was the Methodist Magazine, and this was closed against all discussion of the government of the church. The reformers then started a periodical among themselves and invited discussion from all who were interested in the question both for and against a change. Opposition to this movement was more pronounced than to the Union Societies, in many local churches judicial proceedings were begun against the publishers and readers of this periodical, on the ground that it was inveighing against the Discipline.

It seems difficult to believe in these days, and doubtless we are

too far removed from the actual conflict, to understand properly the intensity of the contention on both sides; but it appears nothing less than the literal fact of the history, taken on its face, that able and efficient ministers, prominent and devoted laymen, men who lived blameless and pious lives, against whom no charges of immoral conduct could be brought, were excommunicated because they subscribed to, or read, or recommended to their friends a religious newspaper.

We should not do full justice to those who were responsible for these expulsions if we did not allow that their motives were the preservation of the peace church and the removal of all hindrances to spiritual prosperity. But, on the other hand, there are few at present who do not feel that this alarm for peace was excessive, and that in any case, by such proceedings, peace was purchased too dearly.

As for the expelled, nothing remained but to form another church, since they were Methodist, and the only Methodist Church in existence refused them membership except on terms that seemed to them subversive of Christian liberty. They went out, not knowing whither they went. They had no controversy with Methodism, for its doctrines and spirit and experiences were their joy and their crown. But because they did not believe it was necessary for the lovely and free spirit of Methodism to be cast in the mould of absolutism, and because they could not consent to the suppression of the speech in behalf of free suffrage, they sorrowfully took up the task of organizing a church which should hold fast to all the distinctive features of Methodism, and at the same time ally it to all the

great heritage which Protestantism had bequeathed to the world.

Surely it is time these men should receive their due need of admiration. Their action was not so dramatic as that ever memorable transaction at Worms almost exactly three centuries before; it was not so splendid as that imposing processions of the foremost men of Scotland at Edinburgh just fifteen years later; but in all the essentials of heroism it was the equal of either. Neither Luther nor Chalmers had any greater principle at stake than that which actuated the reformers of 1828, the consent of the governed to the authority governing them.

Surely our brethren of different opinions will not censure us for pausing at the end of seventy years to render to these men, who gave us their earthly all, the humble tribute of a fair and dispassionate record of their reasons and intentions.

2. The Methodist Protestant Church continues to exist because no vital change has yet taken place in the government of the church from which it was separated, and there still lies upon it the responsibility of maintaining a representative Methodism, since it is not to be found elsewhere.

The task of elaborating this theme in more delicate and difficult than the preceding. It brings us down to our neighbors and brethren, to whom we desire to accord all liberty and against those beloved church we would not utter one word of detraction or malicious criticism.

But it is necessary to compare the two forms of government, both for reasons already stated and because the impression is very general in the public mind that the difference between the two is very slight and by reason of recent develop-

ments has been almost obliterated. At the same time it must be remembered that this paper is not written for Methodist Episcopal readers, and the claim is cheerfully granted that for them many and excellent reasons exist why they should maintain and cherish their own. We use their government, not for denunciation, but to make good the truth of our contention, which none know better than they, that our forms of government are not alike, and that nearly all the reasons which led to our organization prevail to compel us to maintain and perpetuate it.

Here, then, are some of our reasons:

a. The item of the Discipline under which the Reformers were tried and expelled is still law in the M. E. church. We do not believe any man will be tried under it again for reading religious newspapers or for forming societies to discuss improvement in church government; and we believe that the editors and contributors of their periodicals are given to as free discussion as is seen anywhere; but, nevertheless, it is a fact that the law still stands, and the General Conference has never declared that discussing the government of the church or publishing or reading such discussions does not come within the scope of that article as it declared it did in 1822.

b. It is still true that there is no provision for lay members to vote as such, on any question of government in the M. E. church, and the only vote extended to them as to recommend person for license to exhort or to preach. In this case their vote is only a nomination. In the M. P. church no question of government or of administration can be settled except by the vote of lay

members direct or of those who have been elected by them. This is the radical difference between two systems. In one, all power proceeds from the General Conference downwards. In the other, all power proceeds from the lay members upward. One is determined by official position, the other by the ballot.

c. Lay delegation may or may not mean a representative government. In the Methodist Episcopal church it cannot mean this because, although the law of the church now provides that the General Conference shall consist of an equal number of ministers and laymen, the laymen do not represent the laity because they are elected by a delegated body, chosen by the Quarterly Conference; and no member of any Quarterly Conference is elected by the membership of the church. Lay delegation in the Methodist Protestant church is not only equal in both General and Annual conferences, but it proceeds directly from the membership of the church.

d. We want the right to vote upon the reception of members. A private member of the Methodist Episcopal church can make public objection to the reception of a member, which must be sustained by charges and trial, but he has no other vote. In the Methodist Protestant church each congregation votes upon the reception of members.

e. We want the right as members of a class to vote upon the sections of class-leaders. The Methodist Episcopal church gives to pastors the right "to appoint all the leaders to change them when he deems it necessary."

f. As those who build and pay all expenses of the church, we want the right to vote upon the selection of those who are to hold and manage

what we provide. In the Methodist Episcopal church "the pastor shall have the right to nominate the stewards, but the Quarterly conference shall confirm or reject such nomination." The same law holds with regard to trustees.

g. When our Quarterly conferences assemble to direct the affairs of the local church, we want them to be composed of men who represent the church and have been placed there by the church. In the Quarterly conference of the Methodist Episcopal church there is no man present elected by the church. In the Methodist Protestant church every man present, except ministers has been elected by the church.

h. We want the right as laymen to be represented in the Annual conference. This body deals with questions that concern us far more intimately than the deliverances of the General conference. Here all the assessments are laid upon the churches; here the boundaries of circuits are arranged, and here the ministers are assigned to the churches. None of these things could be done without the co-operation of laymen, and laymen ought to have a voice in legislating for them. All laymen are excluded from Annual conferences of the Methodist Episcopal church. In the Methodist Protestant church as many laymen are present as itinerant ministers and with equal prerogatives.

i. As ministers we yield the right to determine our field of labor, but we want the right to appeal to our brethren and peers from an oppressive appointment and the right to retain an appointment until the next Annual conference. In the M. E. church the Bishop appoints, and there is no appeal from his appointment. He can change an appoint-

ment during the year or transfer a minister to another conference without the minister's consent. In the M. P. church the president appoints (in Maryland) under authority of the conference, and every appointment is subject to revision by a committee to appeal. No minister can be transferred without his consent, and no appointment can be changed during the year without the consent of both minister and congregation.

j We want the right involved in the very idea of representative government of electing our leaders, of changing them when it seems good to us and of determining their powers. In the M. E. church the General Conference elects the bishops for life, and bishops appoint presiding elders. Presiding elders and bishops appoint pastors, and pastors appoint class-leaders and nominate trustees and stewards. In the M. P. Church every leader is elected by the members for a special term and his prerogatives carefully defined.

k. We want the right of peremptory challenge when put on trial. Only a bishop has this right in the M. E. Church. Other accused persons must show cause for challenge. It was this fact together with the power of the pastor to appoint the committee of trial and preside, that made it easy to expel members on the charge herein mentioned. In the M. P. Church every accused person has the right to peremptory challenge equal to the number of the committee.

l. In fine, we want the right to vote as members of the church, and not only by virtue of holding some official position in the church. This sums up in fact the difference between our form of Methodism and the form represented by the

Methodist Episcopal Church. Our members, by virtue of their membership, have the right recognized and guarded in our organic law to vote on all questions affecting the church. The members of the Methodist Episcopal church, by virtue of their membership, have no right recognized in their organic law to vote on any question affecting the church, except to recommend persons to the quarterly conference for license to exhort or to preach. Ours is a representative government because our members have the right to vote, and not because we have lay delegates in all our conferences. The government of the Methodist Episcopal Church cannot be made a representative government by admitting lay delegates into the General Conference or into the annual conference, but only by admitting members of the church to the right to vote.

If the President of the United States (bishop) were elected by Congress for life, and if the President appointed Governors of states (presiding elders), and if Governors recommended to the President the appointment of county sheriffs (pastors), and if the sheriffs appointed or nominated the county commissioners (quarterly conference), and if the legislature (annual conference), were composed of the sheriffs and Governor and elected one-half of the members of Congress (General Conference), and a convention (electoral conference) of delegates chosen by the county commissioners elected the other half of the members of Congress, we would have a civil government exactly like the government of the Methodist Episcopal Church. But no one would call this a representative government.

Such are some of the reasons compelling us to go in the way our fathers trod. To us they are still vital, and we could not yield them now after the happy experience of their benificent working for seventy years until something better has been shown us. So far we have been pointing the way. We have been showing the world a Methodist General Conference with an equal number of ministers and lay delegates for seventy years. We rejoice that the M. E. Church is about to enjoy the same happy arrangement. We are sure they will not give it up, and we shall be disappointed if they do not find it so easy to work so beneficial to the

great interests of the church that they will be induced to try it in their annual conferences. We do not know any reason why every church should not be in every particular a representative church, and we believe all will finally come to that form of government. Meanwhile we cherish our own as exactly suited to our needs and desires; but this does not forbid our extending to all our brethren, whatever their form of government, a salutation of respect and love, and an earnest prayer that we may all work together in harmony and mutual esteem for the salvation of the world.—The Methodist Protestant.

# STATISTICS.

## NUMERICAL.

NAMES OF CIRCUITS,	NAMES OF PASTORS,	FINANCIAL.									
		Unstitutioned ministers	Local preachers	Churches	Members at beginning of Conference year	Probationers	Accessions	Removals. Withdrawals etc.	Baptism of adults	Scholars	Value of church property
Bowdon circuit.....	S. J. Robinson.....	5	128	5	134	4	26	110	\$2250.00	\$3.68	21.00
De Kalb circuit.....	J. B. Costley.....	2	4	102	2	6	54	20	50.00	.00	275.00
Jersey circuit.....	J. C. Patrick.....	2	4	303	2	23	4	32	156	50.00	204.40
Atlanta mission.....	W. B. Costley.....	1	4	87	4	15	2	9	6	1.50	419.00
Walton circuit.....	J. A. McGarity.....	1	1	164	1	1	15	5	14	100	1.00
Newnan circuit.....	W. P. Bryant.....	1	4	187	1	1	1	5	25	.50	139.00
Jackson circuit.....	J. O. A. Radford.....	1	4	337	6	2	2	4	1450.00	4.70	120.00
Waco circuit.....	E. B. Aycock.....	1	2	260	7	10	15	3	25	10.00	163.25
Henry circuit.....	G. W. Morris.....	1	3	220	1	12	5	2	10	.75	4.75
Cedar Grove circuit.	R. S. McGarity.....	1	1	2	293	12	7	6	13	2	200.00
Tallapoosa circuit.....	S. M. Garrett.....	2	5	268	1	38	2	14	4	3	12.45
Rome & Cave Springs circuit.....	E. C. Jordan.....	2	3	73	1	2	1	1	9	.80	1750.00
Randolph circuit.....	L. C. Wilkerson.....	1	2	35	6	2	2	1	2	.60	1.32
Laurel Branch circuit.....	J. M. Lankford.....	1	3	244	31	34	1	4	23	.10	1.32
Gordon circuit.....	N. Trimble.....	—	—	—	—	—	—	—	—	—	—
TOTALS.		620	500	3861	121	293	41	15	4470	121	22345.00
		3110	10	181	121	181	121	181	121	121	121
		52.9	39.0	121	22.8	121	22.8	121	22.8	121	22.8
		33.00	33.00	33.00	33.00	33.00	33.00	33.00	33.00	33.00	33.00

The Secretary was unable to obtain any information from Gordon Circuit, and the Publishing Committee finds the above statistics as compiled by the committee inaccurate in so much as they do not correspond with the report of Conference Stewart, and Treasurer, Board Church Extension.

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